

AGE OF PROGRESS

The development of Spiritual Truth is the achievement of human freedom.

VOL. II, No. 17.

BUFFALO, SATURDAY, FEBRUARY 2, 1856.

WHOLE No. 69.

Religious Intolerance.

There was nothing which more accelerated the settlement of this country, by the white race, from trans-Atlantic countries, than the persecutions of disseminators from the established faith of those governments, in which ecclesiastical and political powers were combined. The Pilgrims who came over in the May Flower and landed at Plymouth, were refugees from the religious tyrannies of Europe; and they left the homes of their nativity—the sacred repositories of their parental ashes—every object and scene which affection for home and its endearments had hallowed, to cross a vast expanse of ocean, then little known to the nautical profession, and take up their abode for the remainder of life, in a wilderness country,

"Where nothing dwelt but beasts of prey,
Or men as fierce and wild as they."

and all for the sake of enjoying the natural right of worshipping God according to their own convictions of truth and right.

It is truly wonderful to contemplate what privations those conscientious refugees from religious tyranny, suffered, for the sake of that freedom of conscience which they were denied in the country of their nativity. They were exposed to every kind of suffering. There were the dangers and distresses of the ocean; the chances of starvation for want of food, after their arrival; the savage character of the aboriginal inhabitants; the inhospitableness of the climate; the wild state of the country, and the absence of all the comforts of domestic life. Nothing of these considerations, however, disheartened them, so long as they had in view the privilege of enjoying, unmolested, the religious faith upon which their hope of eternal life and happiness was founded; they rightly estimating the physical sufferings or enjoyments of this moment of existence, as nothing, when compared to that eternity for which they wished to make such preparation as their convictions of truth suggested to them.

Of all the people in whose souls sympathy ever found an abiding-place, it might well have been supposed that these sufferers for conscience-sake, would have been the last to mete out to others the measure of tyrannical intolerance and persecution, which caused them thus to flee from home and its comforts, and encounter all the dangers, difficulties, deprivations and sufferings of which we have spoken. How could they do otherwise than sympathize with those who fled, as they had fled, to find an asylum in the wilderness, where they might enjoy the religion of their souls, unmolested? No rational mind would dare to doubt that these pioneers of religious freedom, would extend their protecting hands to all who might come to them and claim their sympathy, without first looking for slight shades of difference between the faiths which each party professed.

Strange to tell! wonderful to contemplate! when the followers of GEORGE FOX fled from the intolerance and persecution which had compelled these refugees to expatriate and banish themselves, they fell upon them, with the same spirit of intolerance and persecution as that from which they had fled, and carried it to the extreme of inhumanity and cruelty which characterized the course of that bigoted sovereign, who earned the *soubriquet* of "BLOODY MARY." Yes, these refugees from religious tyranny, who thus fled and suffered for religious toleration, seized, manacled, imprisoned, accused, convicted, sentenced to death, and executed the Quakers, as heretics, on account of some discrepancies between the articles of religious faith which they—the persecutors—held, and those which the sufferers brought with them!

And this they did to the most moral, orderly and inoffensive sect of Christians that ever worshipped God, in any country in Christendom.

This that we have been speaking of, was enacted long ago, when the American mind was in a state of infancy. It was done when the spirit of intolerance was lurking in the bones of those who supposed they left it all behind them, in their flight, but which was latent in the natures which they inherited. Centuries have since passed over the heads of our countrymen. The ploughshare of civilization has been tearing up the native sward of Ignorance and Superstition; and the harrow of Refinement has been mellowing the soil of mind, that the seed of philosophy, science and religious truth might germinate, take root and flourish in it. But it is a subject of sorrowful reflection, that the tares of Ignorance, Superstition, False Philosophy and Religious Error, have been sown, broad-cast, over the country, as fast as civilization and the refinement of the schools prepared the soil.

It is, however, a matter of congratulation, that the nation, as a nation, has so far emerged from the state of besotted superstition, of which we have spoken, that there are no more hanging, burning nor drowning, for religious heresy, however much that state of things is desired by bloody-minded bigotry and creed-worshipping intolerance. There is, however, here and there a spot, in which the original prairie-sod of religious blindness and persecuting fanaticism, has never been broken up. Just step over into North Carolina, where intellectual and spiritual darkness broods—where slavery, physical and moral, has its dwelling-place—and you will find the moral glebe unturned; the grass of superstition growing as wildly and rankly as ever; and the roots of religious fanaticism unbroken and rankling as deep in the soil as a thousand years ago.

But a few days since, in the State of North Carolina—one of the original *Thirteen*, which raised the banner of Political and Religious Liberty, in 1776—a Judge of the Superior Court, whose name is MANLY, but whose narrow-minded intolerance makes it a misnomer, decided that Universalists were incompetent to testify in a Court of Justice, on account of their religious heresy. The principle upon which this decision is founded, is the national and universal depravity of man, which, if unrestrained by the fear of damnation and eternal burning in hell-fire, would lead him to the commission of every moral abomination that may be conceived of. Hence, the man or the woman who is without fear of eternal burning, would sooner lie than speak the truth, on the witness-stand, and would be unsafe as a witness, where property, liberty or life depended on their testimony.

We need not ask the Universalists of the State of New York what they think of the law of North Carolina. We know what they think. We know they feel assured that, although the authors and executors of that law profess to hold the character of Jesus Christ in sacred veneration, and worship him continually as Almighty God, they would, had they been citizens of Jewry, in his day, have joined those who hooted after him as he walked up the hill of Calvary; who offered him vinegar mingled with gall, when he cried, "I thirst;" and who mocked him and cried, "Come down from the cross and save thyself." Yes, the Universalists of this State, and of this city, are sure that those ignorant fanatics, who do not believe that any innate principle of truth or honor, can restrain man from committing perjury, and that nothing but the fear of damnation can influence them to the practice of virtue and the spirit of truth, would have been among the persecuting rabble, at the crucifixion of Jesus, had they lived then and there. And it is

our deliberate, and, as we think, well-founded, opinion, that they are right in this conclusion.

But what shall we say to those Universalists, in whose souls the same principle of intolerance lurks, and, from its interior lurking-place, steps out, occasionally, and exhibits its abhorrent visage? Why, this we must say—and we would say it in all kindness—you, too, would have been among those who cried, "Away with him! Crucify him! and release unto us Barabbas, the robber." Do they ask what evidence we have of this? We will tell them. But let us premise, that there are numerous and most worthy exceptions among them. More numerous, indeed, than in any other religious sect. A majority of them, notwithstanding, are among the persecutors of Spiritualists; and some of their leaders affirm that no Spiritualist ought to be received into respectable society, or countenanced in any way, by the good and wise. They aver that Spiritualists are all cheats, liars or insane, because they affirm that they receive communications from the enlarged spirits of their friends who have preceded them to the spirit world.

They profess to believe that spirits of departed men and women, did, in ages past, hold communion with men on earth. They profess to believe that the hundreds of instances of spiritual intercourse with mortals, as recorded in the volume called the Bible, are all true; and they base their faith on the record of ink and paper, which received it from the parchment manuscript that came down through the dark ages, by way of the Roman Catholic Church and its priesthood, though uncorroborated by any other testimony whatever. And they believe—on what authority no one of them can tell—that when John the Divine closed his labors, in the Island of Patmos, and finished the revelations, called the Apocalypse, heaven was shut up, and no further communications were ever to be held between the two worlds.

As we have said, they believe in all the spiritual manifestations and communications of olden time merely because they are recorded in an old book, the authenticity of which record they have no evidence of, save its own *ipse dixit*; and they believe that the intercourse between the two worlds, was cut off for eternity, at the close of John's revelations, without even a word of record that any decree of interdiction had been passed in the Court of Heaven, or any other evidence, going to show that any non-intercourse act had ever been passed, from that day to this. This is certainly great faith; and if faith, without works, could save the Universalists from the ban of orthodox condemnation, they should not be proscribed in North Carolina. They cannot, now however, muster faith enough to believe that spirits of departed men and women, do really revisit earth, make their presence known to their incarnate friends, and communicate with them in various ways, notwithstanding that they have record upon record, proof upon proof, all around and about them. They have the word of thousands of men and women, many of them of their own religious faith, connected with them in church organizations, and whom they have ever esteemed as men and women of the highest respectability and of unimpeachable veracity. And they continually refuse the invitations of those brethren and sisters, to go with them and see and hear the evidence by which they have been convinced.

Now, why is this? Why do they believe that of which there is no evidence, and which dates from two to three thousand years ago, and refuse to believe, or to be convinced, that the same thing is done now, all around them? There is not such discrepancy in the religious faith of the Universalists and Spiritualists, that hatred should grow out of the difference of religious sentiment. Neither believes in the doctrine of eternal punishment, nor in the abominable dogma, that God ever made the innocent suffer for the sins of the guilty. Indeed, Spiritualism proves, for Universalism, what it has no positive testimony where-with to prove for itself—to wit: the truth of the principal points of the doctrine which it teaches. Spiritualism proves the immortality of the soul, beyond the possibility of doubt. It proves that "God is Love," by the evident ministration and teachings of His Angels. It proves, by the same ministration and teachings, that He is a loving

Father, and not a cruel tyrant; and that, of all the undutiful and rebellious children of His human family, no one is totally lost, but that every one, in the course of eternal ages, will be redeemed and brought up, even from the lowest state of degradation, and elevated to the estate of an archangel. These are what Universalisms cannot prove by its own strength. Hence Universalism needs Spiritualism, to prove that it is true, as far as it goes in the philosophy of the spirit life.

Why, then, should Universalists hate Spiritualism and Spiritualists? Why do they refuse to see and hear the evidences that spirits manifest their presence, and communicate the truths of the spirit life, to mortals, as they believe they did in ages long past? Is it because they are actuated by the same principle which influenced the European refugees from religious persecution, to murder the Quakers in New England? What now prompts the champions of intolerant orthodoxy to ostracise Universalists in North Carolina? which would have compelled them, had they lived when and where Jesus lived, to rail against him and his doctrines, join in the cry of "impostor," and raise their voices in favor of crucifying him? It certainly can be no other spirit than this; and it grieves the writer, who has long favored Universalism for its better philosophy and reason, (although he never embraced any religious faith, till the truths of spiritualism were made manifest to his soul) that a majority of its adherents join with intolerant, bigoted and persecuting, orthodoxy, in its unhallowed crusade against God's messengers of love mercy and truth, whose mission is to convince mankind of immortality, and to redeem the human family from the reign of Ignorance and the thralldom of Error.

Lecture No. 21, by E. C. Dayton.

MISS BROOKS, MEDIUM.

THE DUALITY OF MAN.

The universe is one grand ideal, to the mental being; an ideal in perception, combined with the real of existence. The mental man must have its appropriate nourishment, as in the outer body; and that which nourishes it, must become incorporated into being, by which the inner mind is developed. There is a portraiture made upon the consciousness of mind, which oft-times is taken for the real, or facts of existence; and mind, not being capable of discriminating between the two, becomes misdirected.

Mind is a divine fact of existence; and every thing of nature, or the universe, which is seen through the external senses, makes its portraiture, or impression, upon the soul. And what may appear mighty and stupendous, to one mental being, may seem insignificant to another; and this fact is alone referable to the differences of development of specific qualities of the soul. One mind may adore the universe, in all its holy beauty and majesty, and, in the stupendous mirror of creation, behold, reflected, all the higher elements of mind, related to Deity and another existence. Another mind may see but comparatively little attraction in nature. It may be beautiful, it is true; but that mind can not realize the vastness of creation, nor behold the approbation or disapprobation of Deity, in its obedience or disobedience to laws instituted in being. Some beings constitutionally possess more of an emotional mind; while others are of an intellectual and scientific mind.—One is roused into natural beauty, by the external evidences of sorrow or joy, and by majestic scenes in nature, which never can fail in filling the crudest mind with awe and sublimity, when beholding the solemn, yet undefinable power of inspiration, which fills the soul with inexpressible thoughts. The other mind, by an innate understanding, when constantly beholding effects produced in visible forms, scientifically analyzes these effects, and determines that they are referable to certain causes. By analytical reasoning, and mental processes, they discover those causes, advance them to the emotional and sensual mind; and they, being more sympathetically unfolded, can not rise to such unfoldments; and as an essential result, say they are false. And there are as many mental universes as there are minds; and when the real of crea-

tion shall be united with the ideal forms of the human mind, then, and then only, will be fully established a unity of thought and feeling, in human nature.

The external senses are only avenues leading to the soul, by which the actuality of being, inflows into the consciousness of mind, transmitting thoughts and facts, which enlarge the inner understanding.—Each faculty of the soul, repescated by physical senses, drinks the inspiration of its scale of unfoldment; and by the silent action of the mind, in descriptive language, portrays the actuality of its observations and facts of its investigations.

The mind cannot be a recipient of facts revealed by other minds, if it be not developed to the same sphere; and whether those facts be given in oral or pantomimic sayings, the soul not unfolded to that point of understanding, is incompetent to understand the facts of more highly refined minds. Each mind assumes new qualities and involves new developments, until it puts forth its highest brightness, in the portraiture of its interior self, in acts of justice and truth. And as properties and essences, filled with motional life, compose themselves into specific forms, and develop worlds mentally, not only do they become worlds, but contain the matter and motion to produce the most inconceivable corresponding worlds, and continue, from inherent qualities, forming other worlds of like nature, which display the infinite godness of God.

The anatomy of the outer man, is characterized with strength, beauty and elasticity; and by a progressive fluctuation of animal matter, or life, towards higher spheres of perfection, confirms the internal and external harmony and unity of nature's motions, leading to divine and infinite beauty.

Mechanical principles are applied to the constitution of man, in its adaptations and formation. And in the anatomy of man, there are involved principles which no mind, however scientific it is in its researches, can understand. The combination of immortality with mortality, is a fact, though visible, which is not known or comprehended by man. Or, in other words, the assimilation and impregnation of the soul into a physical body, by specific processes, is an unhidden fact, sleeping in the deep futurity, in beauty and grandeur, which, when evolved, will better prove man's immortality. Mind, in its sparking brilliancy, requires nourishment, and roams off into the heavens of inspiration. Its flight is swifter than a sunbeam; and it seeks a resting place, perhaps, in the stars or flowers, learning from nature, nature's truths. Every thought is an unrestrained production of mind, acted upon by forms, reflections and associations. Thought is dependent, while mind is independent. Mind is not a component part of the constitutional body, but is an ultimate of organization; while thought is an ultimate of both mind and outer self. The body is a form, and is changeable. Mind is the inner, while form is the outer. The physical body is necessary for the individualization of mind; but all are formed by the same mortal ingredients.

Men have witnessed corporeal phenomena; and upon this has been based the science of his anatomy. Let us refer to the commencement of the universe, though its period may be too remote for computation. All life emanated from primitive essences; and the whole body of atoms was sustained by the mutual relation existing between them and the Sun; and particles being thrown from the Sun, by natural affinity, which one atom sustains towards another, became associated together, and were governed by laws of repulsion and attraction.

Particles incessantly emanated from specific corresponding spheres and, the universe, in its infantile condition, was in a state of igneous fluidity, forming an immense liquid sphere, through which rolled in describable undulations, followed by phenomenal convulsions, which, from angular to spherical forms of being, by law, became condensed, and, by development, soon assumed substance. It became, by length of time beyond our comprehension, consolidated, in some portions, into the granite rock; and nature manifested inconceivable convulsion, which evolved ejections of rocks and mountains; the interstices between, being filled by a fluid element, constituted of hydrogen and oxygen, which imperfectly then represented water.

But it is not necessary to probe too deeply into the formation of the world; but to prove that the universe is a duality, whose outer form is the processes given above, whose soul is infinite motion, and that every form of being, is a duality, possessing two natures; the physical and the spiritual.

The universe is an embryo of immensity, whose life is Deity. Throughout the carboniferous formation of the earth, the phenomena of life was distinctly represented in higher developments, by the change of lower to higher elements. And mind—it is a duality; and, through all its changing existences, breathes forth, in inspired beauty, the fragrance of eternity. The divinity of the mind, is represented by the actualities of the soul, manifested through finite forms. Then, if souls are infinite and are filled with thoughts from God—if they are impregnated with his Spirit, how can one soul be annihilated and another live forever, unless God is changing in his elemental goodness, manifested towards all? If organic law is true in the anatomy of the soul, as it is in the anatomy of the body, then intelligence can not die; but matter, when motion is extinct, can decompose and go on, forming other new unfoldments in nature.

The ideal of man, is the outer, and the real is in the inner. All the inconsistencies of the past, are but the ideals of mind, portraitured upon leaves, while the real lies deep within the soul. The constitutionality of the soul, is known by external actions; and by acts of kindness or injustice can the beauty or deformity of the mind be realized. It is not the body that develops and organizes the spiritual principles, but it is the life within which harmonizes both natures of which man is a possessor. And man retires in despondency and heartfelt wretchedness, sometimes, when the weapons of wrong and envy are hurled at him. He no longer feels life a blessing, but longs for the dissolving of the elements of his being, that the soul may go to the future world.

Man must bow to the caprices of man; and prisons are erected to punish those who were made to sin by those who had them confined in those gloomy cells, as though they were confining a part of God in that wearisome existence, not knowing that only the body actually suffers, while the soul sympathizes with that body. The laws of the soul are immutable; and all the mental and physical energies, directed against one soul, cannot harm it. It may sympathize deeply, because of its unfortunate condition; but God is everywhere, and when men speak unkindly, they violate a mental law, and suffer for the disobedience.

Let us, at the nineteenth century, gaze over the universe, mapped out before us, by a higher power, where its uplifted body portrays the strength and majesty of Deity. As cold winter sweeps across the ocean of life, how many souls suffer for the kind word, while the cold and unfeeling atmosphere congeals the physical body, when the chiming of the Church bells, whose echo rolls in solemn grandeur, through the aerial halls of nature, but mocks that freezing form. And while the church is warm and cheerful, and all join in their mode of worship, to Deity, those poor forgotten beings can well say: "I hungered and ye took me not in—I was naked, and ye clothed me not." Open thy Bible, oh, minister of God! and are not these words in substance written there? and canst thou not, in better deeds, represent thy God? The cold winds bear your studied sermons to their own congealing bosom, while God commands you to clothe the naked and feed those who hunger. And is thy mission well done? Do not thoughts silently annoy thy heart? or are its throbings satisfied with its mode of adoration to God? If so, then alas! alas! for the innocent child, who knows not a misdirected thought, and whose little archangel form hath never been warmed by the deleterious influences of the world. God pity the mother, who toils from morn till night, for the support of those little offspring, who, by nature, she hath given birth to, through the divine instrumentality of God. Let her blow the dying embers, until her breath has expired, and then do thou preach and sing the funeral dirge to her memory, feeling assured that Gods will hath been done, because she belonged to your creed. Well is it that suffering kindles the Spirit of God, in the human soul, to an undimmed brightness, which must ex-

ist as beautiful forever. If this were not so, alas! for the human heart, whose chords have been idly touched by ungentle hands, and swept by the winds of sorrow. This truly is the ideal mode of adoration—the representative of the outer man. Let the soul weep over the consuming agony within, while angels stoop to kiss the pallid lips; and as the ebbing sunset floats on its sea of golden ether, to rest, so shall the soul, in angel beauty, retire from earth, and enter the upper home. Let the pale, lone orphan sleep in its marble slumber, or in wintry streets, unheeded and alone, die for want of care. Let some fair child, by poverty, seek infamy, to preserve physical life, and, like a fresh flower, be trodden down. Let the afflicted be passed by as they stagger on in their lone and mournful way, transfixed in mental agony, and the will of God is done! Let the melody of the organ roll, in rich peals, through the church. Let the poor woman sit in time-worn apparel, by the lady of fashion, who, perhaps, with scorn, gazes at her, as if to say—why here? Let that poor woman wrap her thin shawl around her, fearing the cold, and let the lady of fashion enter her costly establishment, filled with robes, and with contented heart, returns to her own home while the creaking snow over which she rides, breathes of misery and sorrow within her own gaze. Let all this be done, and the will of God hath been done, according to the misdirected souls who weekly preach to humanity the word of God. Oh! such condition of things is a sacrilege to God and a profanation of his word. In thought and beauty, the child of poverty more truly adores a loving Father, than doth the professed teacher of christianity.

Life's undying harmonies are felt in heaven; and each soul is an evangel of a divine existence. The outward may perish, but the interior is destined to live in greater beauty, beyond the cold scenes of earth. Time cannot be divided from eternity; and the soul is filled with a living essence, which glows through every moment of time, revealing something purer of God. Outshining, a living entity, is the mind, while Love, the parent of the sky, speaks in the air, outshines in harmony, and, indued with immortality, mantles through all heaven, and in self-luminous beauty, extends to earth. It then breathes forth in angel language, the divine salvation, interpenetrating each soul, and says the poverty-stricken child lives in heaven with those who scorned it in the rudimental world. How noble the thought?

EDGAR C. DAYTON.

For the Age of Progress.

The Spiritual Philosophy.

MR. EDITOR:—Our town has been thrown into somewhat of an excitement, in consequence of the able lectures of Mr. S. B. BRITTAN, upon this subject; and the discussion between him and the Rev. ASA MAHAN, formerly President of the Cleveland University. The weather was very unpropitious—cold, stormy and disagreeable, still the house was well filled, and some evenings crowded to excess—from four to six hundred in attendance. Mr. B. presented the subject in a most masterly manner—shaking the blind bigotry of some—awakening a desire for knowledge in others, and not only almost persuading, but fully convincing, many of the beauty and truth of the spiritual philosophy. He has done much good with us. He is most certainly an able and very popular lecturer.

His first lecture was somewhat general—showing the connection of this subject with the science and theology of the day. In his second lecture he proved beyond cavil and dispute, that these manifestations are not produced by electricity, animal magnetism, clairvoyance, or "odyle force," by defining clearly the powers of each, and the laws governing them. The positions of President Mahan, in reference to the latter force, were shown to be preposterously absurd. Mr. B. detailed the experiments of Baron Reichenbach, and how he came to the conclusion that there *might* be such a force in nature, but proved by the Baron's experiments, that if there were, it had not the power to "move the wings of a fly."

Mr. B. then examined the "will power," as Mahan calls it, and demonstrated how utterly absurd it was to ascribe the wonderful manifesta-

tions of the day to any such imaginary power. So hard pushed were the advocates of this power for suitable illustration, as he had been informed, that an eminent man went about the streets, and into stores and dwelling-houses, gravely holding up his watch, and professing to will it to move in one or another direction, and because it moved, claiming that that was the power which moved ponderable bodies weighing from eight hundred to a thousand pounds by the simple touch of the finger! This hit Prest. Mahan. He has been in the habit of doing this, since he came to our village. Sage business for a grave President, and a distinguished Reverend gentleman!

On the third evening Mr. Brittan examined the popular objections against spiritualism as seen through the distorted media of science, theology, and popular prejudice. And although their number was legion, he cut them down with his well polished blade, and with them went many of the exceedingly wise arguments of some of our over-wise citizens against spiritualism. Having finished this lecture, he very politely offered the platform to any gentleman who wished to reply to any of his positions. Mr. B. had been informed during the day, that Prest. Mahan would be called out that evening, for that purpose. Mr. B. was perfectly willing he should improve the opportunity. No one, however, accepted the invitation, although Prest Mahan had been very active in taking notes during the lectures. A couple of questions were asked him. One by a Reverend gentleman—the Bible Agent for this State—to this effect: "Admitting that the spirits do all of these things, what good has it done, and what good will it do?"

Mr. B. said, I know a gentleman of enlarged and liberal views—a clear thinker and a sound reasoner—possessing a mind polished by education—a heart full of benevolence—having expended more or less of a large fortune in supplying the wants of the poor—of refined and elevated manners—who had thoroughly examined the Bible—the evidence therein contained of his immortality, and had fully come to the terrible conclusion, that when the earth received his mortal remains, that was the end of his existence. By chance he witnessed some manifestations. They arrested his attention, and led him thoroughly to investigate the subject, and he became satisfied that he received communications from his departed friends in the spirit land; and if they survived the grave, he knew he should, and that the race was immortal. He is now rejoicing in the full belief of his immortality and the great truths of revelation. That is one illustration of its use, among many thousands. Is the gentleman satisfied? *No response!*

It had been observed that President Mahan had been sitting quite uneasy during the lectures. Mr. B.'s last lecture was to be delivered Monday evening, December 31st. During that day, two gentlemen—members of his congregation—called upon Mr. B. and desired him to enter into a discussion with President Mahan upon the spiritual facts and philosophy. Mr. B. inquired of them if they came at the request of President Mahan. They replied that they came there with his assent. Mr. B. said it was rather late in the day for a discussion. He could be here but two evenings, and fulfil his engagements elsewhere. He would be happy to *meet him half way*—say in Buffalo, at any time most convenient to the President, after the first of February, and discuss the subject with him. The gentlemen were however anxious for a discussion, no doubt, fully believing, that our worthy President's intellectual sledge-hammer would perfectly annihilate our friend Mr. Brittan. How sadly they were disappointed, let popular opinion, with all its prejudices, in this place, speak. I venture to say, not one person in fifty, out of the congregation of President Mahan, (and there it is not unanimous,) who heard the discussion, but what will say that Mahan made an utter failure. He did not meet the question; and damaged his reputation as a man of talent, candor, and a teacher of christianity.

Mr. B. finally left it to his friends; and they decided, although two evenings were far too short to properly discuss the question, yet such a discussion might do good, and he had better engage in it. Propositions for discussion were then agreed upon, and the time and manner of the discussion. The propositions were shown to the President. The first, "Do the spirits of departed human beings still hold intercourse

"with mortals in the flesh?" the President said he would not discuss! He was not prepared to say but what they did, by *impression*. Ah, by *impression*. Not a slight concession. The President then drew the following proposition:

"Have we satisfactory evidence that any of the so-called spirit manifestations are the result of the agency of the spirits of departed human beings?"

The President at first insisted that this should be the only form of proposition, and that Mr. B. should assume the affirmative through the entire discussion. The friends of Mr. B. objected. They wished and insisted that the President should be placed in a position where he would be *compelled* to present his theory. Finally, it was agreed that the first night, the proposition last given should occupy their attention—Mr. B. to have the affirmative; and that the following proposition, should occupy the second evening, President Mahan taking the affirmative—the disputants speaking alternately, half an hour each, for three hours in all, viz:

"Can the so-called spirit manifestations be satisfactorily accounted for, without admitting the agency of the spirits of departed human beings?"

The evening came, and the house was crowded to suffocation. Two gentlemen, one of them a member of President Mahan's congregation, and neither of them spiritualists, were requested to act as chairmen. One of them arose, read both forms of the proposition, and stated the one for discussion that evening, and the order of discussion.

PRESIDENT MAHAN then stated that he hoped no personalities would be indulged in, and that nothing would be said to wound the feelings of any denomination of christians, or any person present; and that the chairmen would maintain order, and confine the disputants to the question under consideration.

Mr. BRITTAN presumed the caution was unnecessary.

Mr. B. read again the proposition; and then proceeded to give an outline of the great system of spiritual philosophy, as the subject presented itself to his mind. He observed that all existence is two-fold—the inward principle and the outward form. That throughout the empire of being, the internal principle, law or spirit, fashions and controls the outward forms. In short, that all things are comprehended in two great general departments—the world of matter and the world of mind; or the spiritual and material universes.

Mr. B. elucidated this proposition at some length, showing that all material forms and visible phenomena, are evolved from the world of spiritual causes and invisible forces. He then selected examples from the several kingdoms of the material world; and proceeded to show, that, as we follow the chain of causation from outward forms and visible phenomena, back toward the sphere of ultimate causes, the chain becomes invisible, and is lost in that great spiritual realm, which, with all its sublime realities, is forever veiled from the inspection of mortals.

Mr. B. insisted that inasmuch as all ultimate causes are invisible, we need not be surprised that innumerable objects are moved, when the springs of action, and even the subtle elements of the natural world, through which force is communicated to forms, are beyond the realm of sensuous observation and human discovery.

The speaker argued with much force and ability, that it was one of the functions of mind to move matter and mould material forms. He would refer to objects of the natural world, all of which indicate intelligence in their creation, exhibited in the revelation of a specific purpose, and a wise adaptation of means to ends. He illustrated the power of mind over matter by the phenomena of mental and vital motion—of human thought, affection and passion, on the vital action; also, in the distribution of the animal fluids, and in the development of the human form. All human effort was regarded as one continuous illustration of the power of mind or spirit over the grosser elements of the material world.

The speaker urged with great earnestness that as this was a natural power of the individualized human spirit, it must continue to exist, and may be exercised as long as man preserves his identity. To say that a

spirit cannot exercise this power, in the outer realm of material things, is virtually to assume that a power, integral in its nature, has been lost or annihilated. When the spirit ceases to possess this power, its identity will be lost. This absurd assumption of those who deny to the spirit the possession and exercise of its own powers, violates alike, the laws, relations, forces and susceptibilities of mind and matter, as illustrated throughout the universe.

Mr. B. had no idea that the change denominated death, could exert such a mortal power over the immortal spirit. From these principles, thus briefly outlined, the speaker reasoned to the conclusion, that all spirits of men might temporarily resume their former relations to the sphere of natural existence, not only without violating the essential laws of their being, but in strict conformity with those laws, as they are illustrated in all of the voluntary actions of mankind. We might therefore naturally expect an endless variety of physical and mental manifestations from invisible beings.

It was further urged by the speaker, that our systems of religious faith and worship are founded on the admission and assertion of this cardinal idea, namely, that man, considered with respect to his immortal nature, sustains this relation to the spiritual world. That prayer and all devotional exercises, are a recognition of the doctrine of spiritual intercourse. That so far as such exercises are addressed to a Supreme Being, a solemn proclamation is made of the faith of the worshipper, in the reality of spiritual intercourse, in the most exalted sense. If finite beings could presume to commune with the Father of Spirits, it was not too much, in the speaker's estimation, to believe that beings like ourselves—gifted with the power of thought and affection, which belong to the plane of human existence, might come into sympathetic rapport with our minds, especially since they are closely allied to us by the ties of consanguinity, and by the more interior affinities of our spiritual constitution. As the church, every where, profess to believe in the greater, the speaker trusted it would not be thought a thing incredible, if he asserted the lesser of the two forms of spiritual intercourse.

Mr. B. then proceeded to cite a number of remarkable facts as illustrative of the several classes of the spiritual phenomena. It was shown that the material theories would not account for these facts, and their spiritual origin was shown by analyzing the facts and comparing them with the individual peculiarities of the spirits who claimed to be present and active in their production.

PRESIDENT MAHAN opened by saying that the scientific men of this country and Europe, together with himself, had come to the conclusion that the phenomena were not produced by the spirits of departed human beings. He regarded it as infinitely absurd and ridiculous to believe it. The President then commenced what he termed a "review" of Mr. B.'s former lectures. He said he never had asserted that Electricity or Odylc Force had any intelligence. He did not know of any one who had. He cared not whether Baron Reichenbach's theory proved true or false. The facts and theory of his book would stand. The most scientific men in this country fully endorsed it—particularly Doctor Bell, of Boston. His positions were unanswerable. He said the spirits taught that God was identical with Electricity—that mind was the reflection of light and color, so that if we get a colored echo, we get a mind. This was from the highest source. He never claimed that Clairvoyance produced these manifestations. They have been attributed to the same causes. He then spoke of the evidence to sustain spirit manifestations, and the evidence to sustain the miracles of the Bible. In the latter case, he contended, they prove their divine authority, and the former they do not prove spiritualism. Take the prophecies of the Bible, not one in a hundred prove false; while in the other case not one in a hundred prove true. The gentleman had answered certain imaginary objections. Who contends that electricity produces these manifestations? or that odylc force did? I never did; and I know of no one that ever did. I claim that it is an agent through which the mind acts—that the human mind or will controls that agent, and determines the character of the manifestations—that he could make Paul or Swedenborg, or any spirit, affirm and deny the same pro-

position at the same sitting—that he would be infidel, Mahomedan or Christian, as he might please to decide—that the spirits tell ninety-nine lies to one truth. A spiritualist told him that he had made a spirit write that he was a hum-bug; and that they lived upon pork and beans in the spirit land. He knew that one affirmed eternal punishment, and another denied it—that the devil never lied so wantonly; and that it was a foul slander upon the devil to suppose he would lie half as bad. Do men in the flesh thus contradict each other? One will tell you that they get married in the first sphere, and another that they get married in the fifth sphere—one that they live on pork and beans, and another that they do not. Judge Edmunds beheld saw-mills in the spirit-world, and took drawings of them. Bacon will soon become an idiot, if he remains longer in the spirit world. A friend of his said he was one already, if his productions through Doctor Dexter were an index of his mind. The spiritual literature was low and vulgar. He then read some poetry, which is copied into his book, about the portrait of Washington. He said that the spirit communications and their literature degraded and brutalized immortality, &c. &c. He affected to laugh at many funny stories he related. He was quite personal, and violated every rule which he was so anxious the chairmen would enforce. He appeared to labor under much excitement. He did not controvert or explain a single position or fact related by Mr. Brittan in his speech. It was a rough and tumble drive—somewhat clownishly—at Mr. B.'s former lectures. His *success* (!) was plainly visible upon the countenances of the audience.

I have endeavored to give his speech so as not to misrepresent him.

Mr. BRITTAN again read the proposition under discussion; and stated that it must be apparent to every person in this audience, that the President had not considered the proposition under discussion. It is my duty, said Mr. B., to open the discussion, and it is the duty of the President to follow me. He has not done so, but professes to review some lectures I have been delivering in this place. Of course my position remains unanswered, and my facts unaccounted for. There is no necessity for any farther argument in that direction. My worthy friend, however, shall not entirely escape me. Mr. B. then recapitulated the substance of the assertions of the President, and remarked that his worthy friend made himself the author of the numerous falsehoods complained of. That if the human mind controlled the agent employed, and this determined the character of the manifestations, it followed that those who received falsehoods, were themselves morally responsible for the same. He would hold President Mahan to this responsibility before the public. The Rev. gentleman did not perceive and acknowledge this point—he would make it distinctly visible to the audience.—He was not surprised that men saw their own moral image in the manifestations; nor was he surprised that they were frightened, thinking they had seen the devil. It was not extraordinary that spirits sometimes answered foolish men according to their folly. And he was only surprised that professedly wise men could not see the purpose of their answers. The speaker said he had received correct answers to no less than *seven hundred test questions in the course of five days*,—that the spirits had never lied to him as they had to his venerable friend. That he was convinced, that if the worthy President would pursue his investigations with an earnest desire to promote truth, rather than make the spirits lie and contradict each other, he would attach to his presence, truth-loving spirits, and be sure to obtain reliable communications. On this point the speaker concluded with the suggestion, that, admitting the hypothesis of President Mahan, in regard to the merely human origin of the manifestations, and crediting his assertion that it was libelling the devil to suppose he would be guilty of so many falsehoods, his Reverend friend, it must be admitted, had paid himself a very doubtful compliment.

Mr. B. reviewed the remaining portion of the President's speech—demonstrating the fallacy of the President's assertions—explaining many of the objections, and stating facts illustrative of the great truths of the spiritual philosophy, &c. To illustrate the *truth* of Presiden

Mahan's statement, that the scientific men of this country paid all the attention to the subject which it deserves, he stated the action of the savans of the Smithsonian Institute in reference to this matter. They declined in to-to to investigate the subject, and Professor Paige would tear any notice of a lecture before that *learned* body in pieces, and trample it under his feet. At the same time they very gravely considered the eminently scientific question: What made Roosters crow at 12 o'clock at night; and sagely concluded that it was a wave of electricity, which passed over the earth, at that time, and disturbed the equanimity of the gentlemen poultry, and caused them to crow! This they regarded of more importance, than a great phenomena, which demonstrates the immortality of the soul.

PRESIDENT MAHAN reiterated many of his former statements—gave numerous instances of contradictions—detailed one that occurred in Rochester—another that occurred in Buffalo—said that the movement of ponderable bodies had been known for ages—that you put your hands upon the table and it would move, and again it would not—that it was infinitely absurd to suppose that spirits moved it. He said that these spirits professed to be benevolent. Why don't they will the cars to go? Spiritualists see beings in the spirit world with hoofs and horns; Spirits say that Balaam has become a beast, and his ass a philosopher. I can go to a circle and get as an intelligent an answer from the spirit of a dung hill, as from any other spirit. A gentleman told me he could call up the spirit of his horse or his cart, and get as intelligent an answer as from any spirit. I can move a table. I place my hands upon it, and it moves, and I defy all the spirits of the vasty deep to prevent the motion, and they can't. Such is the evidence of spirits, and it is all the evidence which can be produced. You cannot go into a circle and get the facts in one case in a hundred, &c.

This closed the discussion for that evening. On the following day it was found that President Mahan had lost ground. It was almost universally conceded that he did not meet the question—dodged the issue, and fired at random, scattering like an old French musket. He had not accounted, in a single instance, for the intelligence manifested in the various phases of the phenomena—as stated by Mr. B.—an intelligence entirely foreign to the circle; but it was supposed he would do better on the following evening.

The evening came, and the house was crowded to excess. Here the President had the affirmative of the proposition. He was bound to prove that the so-called spirit manifestations could be satisfactorily accounted for, without admitting the agency of spirits. The President was to establish his theory—show his hand. It is impossible for me to give a full synopsis of the speeches. My communication, already, is much more lengthy than I anticipated at its commencement.

PRESIDENT MAHAN contended that there was some subtle element or force in nature—he did not pretend to say what it was—through which the mind operated and produced the manifestations. He would call it will force. He could move a table by placing his hands upon it, and willing it to move. It would then move. Will it to stop, and it would stop. He had done it repeatedly. He had then placed his hands upon the table—requested the spirits not to move it, and if they did under such circumstances, they were infinite fools, as it contradicted the theory they were seeking to teach—still the table would move at the instance of his will. He then took out his watch, and said he would prove his theory. He called upon the spirit of his mother to move his watch, and it would not move. He then said he would will it. He directed it to move in a certain direction, and it apparently moved in that direction.

A person in the audience said, "President, your hand moves." He replied, I will explain that by and by, but never did.

The President then contended that it was his will acting through this subtle element or force in nature, which enabled him to move his watch, and that it was the same force that moved ponderable bodies. He then referred to a case, cited in his book, occurring at Stockwell, in England, many years since: crockery was thrown from the shelf and about the house, and broken. He held that persons became charged

with this force, and when so charged, would attract and repel objects; that sometimes it seemed to become detached and produced these strange phenomena, &c. He was not prepared to state how this was done, but it was infinitely absurd to attribute such things to spirits.

If spirits produced these manifestations, he called upon the gentleman to make a display of their power here—before this audience. He had a right to demand this manifestation; and he challenged him to do it. He cannot.

He again referred to the contradiction of spirits—that they deceived—sanctioned base sins, and even crimes. That they taught a pernicious system of morality—and had done no good. They could not be relied upon at all—some of their literature was not fit to be read in a brothel, &c.,—(and still he read it to the audience!) Gave a re-hash, in short, of many of the absurdities of his book—was full of bold and reckless assertions, and proved nothing; and did not take up a single fact, adduced by Mr. Brittan, analyzing it—showing wherein he could account for the manifestation of intelligence; and how his theory, if he had adduced any, accounted for it.

MR. BRITTAN was extremely happy in his remarks this evening. He showed the utter absurdity of the President's will power—said he would give that gentleman, or any other person in this room, a library worth five hundred dollars, if the President, or the entire audience, or the entire inhabitants in this town or state, would, by their individual or united will, turn over a single leaf of this book. And if they cannot do that, how absurd it is to say that this force can move ponderable bodies weighing a thousand pounds. He calls upon me to produce the requisite condition, and to develop the phenomena.

Mr. B. said, I do not pretend to control the inhabitants of the spiritual world. He was not therefore bound to produce the phenomena. But President Mahan does pretend that the agents employed in the manifestations are all mundane, and subject to the human mind. He might therefore insist that the President *should do*, what he improperly required at his hands.

Mr. B. urged upon the President to close the controversy, at once, by demonstrating his theory by actual experiments. Let him move the desk, table or any thing. The President can have no reasonable excuse for declining the trial, unless it was his apprehension of a failure.

Mr. B. said he could not sympathise with the man who could triflingly call upon the spirit of his sainted mother to move his watch. Mr. B. then turned, and pointing to a nail, said, President, hang your watch on that, sir—concentrate your will, and if you can move it within three months, I will then concede the truth of your hypothesis; and until you can sir, do not seek to impose upon this audience, by such absurd and ridiculous manifestations of will power.

Mr. B. again alluded to the will power—of its becoming detached and ungovernable—breaking crockery, as in England—throwing books and articles, in all directions, about the house, as in the case of Doctor Phelps, of Connecticut, in utter disregard of property, and the *will* and *prayers* of the occupants of the house. The very illustration the President introduced demonstrated the fallacy of his theory—that these manifestations are controlled by the will. In these cases, and many others, it was shown that the mind has no control whatever over the manifestations.

Mr. B. then demonstrated how unphilosophical and exceedingly nonsensical was the theory that persons became charged with this force, and unconsciously produced such a wreck of all things here below—that, if true, it was a dangerous force, and should be secured at once—that it might break loose, in a large audience like this, and there was no telling what it might do—[applause]—possibly tear off the roof of the house—demolish a church steeple, &c. His happy and pointed illustrations, excellent hits, in exposing such unphilosophical and ridiculous assumptions, frequently convulsed the house with laughter, and elicited much applause. He showed how much more rational and philosophical the spiritual theory was, than the President's assumptions.

The President asks what good will spiritualism do? what evil has it ever prevented? &c. Mr. B. said, I could give many instances of it

beneficial effects—convincing men of their immortality, &c. When at Honesdale, Pa., on my way west, I learned, from an authentic source, that it prevented an amiable lady from becoming the wife of a Clergyman, living at Bethany, Pa., who is now in Sing Sing prison for having five or six wives! His name was Baker, and he was untiring and noisy in his opposition to spiritualism. This clerical hypocrite said, "If spiritualism is true, I don't want to know it." Of course not.

Mr. B. insisted that the President did not truly represent the general teachings of spirits at the circles. It was not in accordance with his experience. He deemed this a fit question for the opinion of spiritualists—whether their experience corroborated the President's. He wished to take a vote.

President Mahan objected to any vote—insisted that it was unparliamentary—would not consent. The chairmen thought a vote, under the objection, had better not be taken.

Mr. B. said it seemed to him that it was a question upon which we might very properly take evidence, but he would not insist.

Mr. B., in his last speech, wishing to illustrate his arguments and demonstrate the fallacy of President Mahan's assumptions, called the attention of the audience to the Senator Simmons case, whereupon Mahan called him to order, and insisted that he had no right to state any new facts in his last speech. It was contrary to the understanding, and not parliamentary. Mr. B. claimed that he was in order. If the President's position was true, he could only rehearse his former arguments and facts. He was not to state any facts involving new principles.

The Chairmen decided that Mr. B. was in order—that he could bring up any new fact illustrating his argument, provided it did not involve any new principle. This fact did not. Mr. B. could proceed.

Mahan still insisted that Mr. B. was altogether out of order. Mr. Brittan inquired of Mahan if he wished to appeal from the decision of the Chair.

Mahan.—No, no. It is out of order, nevertheless.

Mr. Brittan then commenced relating the case, when Mr. Ripley, one of the chairmen, and a member of President Mahan's congregation, called him to order without consulting Mr. Livermore, the other chairman. Mr. Livermore considered Mr. B. in order—and said, the chair was divided, and suggested the propriety, under such circumstances, of taking the sense of the house, as to Mr. Brittan's being in order.

President Mahan arose, quite excited, and objected to taking a vote of the house. It was clearly out of order—the Chair should so decide. Immediately the audience commenced hissing and stamping, until President Mahan became seated.

Mr. Brittan said he would then yield the point, whereupon, persons in the audience insisted upon having the facts. Mr. Livermore said he would take the sense of the house whether Mr. Brittan was in order. Almost the entire audience voted in favor of sustaining the position of Mr. B.; and only four against it. The result elicited loud applause.

Mr. B. then related the case, and other cases, in addition to those stated in his previous speeches, showing an intelligence entirely foreign to the circle, and which were not believed at the time, by the circle. The President has not accounted for these manifestations—this intelligence. Why does he not meet the question fairly and candidly? Why get up side issues? The question is not, whether spirits always tell the truth; but rather, do they communicate with mortals in the flesh?—can we account for these manifestations without admitting the agency of spirits?

Mr. B. then alluded to the charge that the literature of the spirits was low, degrading and brutalizing—pernicious in its effects. He perhaps could not answer that bold assertion of the President better than by reading an extract or two from a poetical work in his hands, dictated by spirits, through Mr. Harris. I think Mr. B. said it was the "Epic of the Starry Heavens." He also stated the circumstances under which it was dictated—the length of time Mr. H. was engaged in its utterance; and that no mortal man ever had, or could, write such a production in so short a time. Mr. B. having read a portion of the commencement of the poem, President Mahan arose and stated, that

he did not wish to be understood as saying that that was the character of all of spiritual literature. This produced some sensation in the audience, as President Mahan had so unmeasuredly denounced the spiritual literature. Mr. B. read one or two extracts more, and then closed the discussion amid applause.

I state these incidents for the purpose of showing the temper of the audience. The fact was that the President had exasperated the feelings of many persons in the audience, who were not spiritualists, by his want of candor—his authoritative denunciations—his bold assertions, and then denying that he had said so—his want of gentlemanly bearing—his affected sneers—and above all, a total want of the characteristics of a christian man and minister seeking to elicit the truth. He was disappointed, I venture to say, every body but himself. He was very dogmatic. His enunciation and manner indicated that it is I, President Mahan, thus speaks, let no man presume to contradict. He will learn, if he remains long in this country, that many of the people here *think* for themselves—that overbearing arrogance is at a low ebb.

The President did not seek to dig up the dead carcass of his Odylic Force. In fact, he hardly pretended to vindicate his odic theory, so palpably absurd did Mr. Brittan make it appear. It was now some subtle force—he did not know what it was!

So far as I have given the speeches of the disputants, I have endeavored not to misrepresent them. I have sought to give simply the substance of their speeches. Even this I regard as imperfect. Nevertheless, I have done the best I could; and set down nought in malice. The discussion has done good. It has excited discussion; and “the agitation of thought is the beginning of wisdom.” W.

Jackson, Mich., Jan. 15, 1856.

For the Age of Progress.

FRIEND ALBRO:—The following lecture was given last evening, to the Harmonial Circle, Miss Brooks being the medium.

Very truly yours,

J. J. F.,

Secretary Harmonial Circle.

Buffalo, Jan. 24, 1856.

Lecture by Stephen R. Smith.

There are some flowers in the material world, which, though fearful tempests may surround them, still with natural strength and beauty, bloom on, mingling their infinite natures with that which is true and beautiful.

There are other flowers which droop when the heated rays of the sun reflect their brilliancy upon the outward individuality. Such ones fade sometimes when the raindrop falls; and sometimes, when the passing breeze sweeps gently across their bosoms. But why droop inwardly, when the outward self realizes not the hopes and aspirations, the heart may cherish? God speaks in every tissue and fiber of the leaf; and from the lowest link in the chain of being, to the highest point of superlative perfection, there is an eternal brightness shining within and around every link; revealing, in every feature and form of being, that God is indelibly existing there. The chain, 'tis true, may be tarnished by external inharmonies, and discord may dwell in the heart; but shall this smother the utterances of the soul, when in its own spiritual beauty and nobleness, it rises to recognize the divinity of the Great Creator in everything? Men have long tried to silence the eternal voice of the dead—but from the grave even, the soul speaks. It has thrown off its iron chain of materialism, and linked itself in the bright, eternal chain of progression beyond the skies. And what law exists throughout nature, that can divide true affections? If God loves humanity, the angels must love too; and as well might man strive to snatch the stars from their majestic homes; destroy the ocean in its calmness, or madden fury; and command the flowers not to bloom, as to hush the voices which the shroud cannot smother within its folds, for Deity in his stupendous power, by goodness and perfection, controls the universe of mind; and though unrefined natures, sweep the chords of the human heart with ungente emotions, yet deep within and around the

soul, steals a strain of melody, which ascends to heaven to meet its immortal response. And as earth wheels on and up, thro' futurity, the stars will shine more brightly, the flowers bloom more sweetly, and the human heart throb more gaily. Then, *on, forever*, are the words written on the human soul, by the omnipresent God. That voice within the soul, cannot die; nor can human nature bury it in the cold sepulchre of error; but within the temple of truth, will the soul kneel at the shrine of wisdom, and in unspoken thoughts, return its oblations to God. The infiniteness of the soul, spontaneously responds to the inner voice of nature, and flows on through finite progressions, to the great and everlasting world of mind and natural beauty, beyond the changing scenes of human life.

An angel from heaven, urges you on in the unfoldment of every innate quality of your souls—living, a true emblem of a living God, who hath created man, an identified and individualized self-hood, making him an infinite and eternal being.

STEPHEN R. SMITH.

The World's Progress.

It is curious and deeply interesting to observe how much of the advance which mankind has made in some of the most essential branches of material improvement, has been effected in the last quarter of a century; and on the other hand, in how many departments human intelligence reached its culminating point ages ago. It is not likely that the world will ever see a more perfect poet than Homer, a grander statesman than Pericles, a sublimer or more comprehensive philosopher than Plato, a sculptor equal to Phidias, a painter superior to Raphael. Certain it is that the lapse of twenty or five-and-twenty centuries has given birth to none who have surpassed them, and to few who have approached them. In the fine arts, and in speculative thought, our remotest ancestors are still our masters. In science and its applications the order of precedence is reversed, and our own age is more prolific and amazing than the aggregate of all the ages which have gone before us. Take two points only, the most obvious and the most signal—locomotion and the transmission of intelligence. At the earliest period of authentic history, men traveled as fast as in the year 1830. Nimrod got over the ground at the rate of ten or twelve miles an hour. Napoleon could go no faster. Between 1830 and 1840, we raised the maximum of speed from ten to seventy miles.

The first three thousand years did nothing, or next to nothing; the next three thousand years did everything; reached the limits of possible achievement in this direction; for no one imagines that any greater speed is attainable or would be bearable. Again; it is probable that Abraham sent messages to Lot just as rapidly as Frederick the Great or George III. transmitted orders to their Generals and Admirals. In 1794, the old wooden telegraph was invented, and made a certain, though a partial and slight advance. But, with this exception, the rate at which intelligence could be conveyed had remained stationary at that of ordinary locomotion on horseback up to 1840. In 1840 we communicated over immeasurable distance in inappreciably infinitesimal subdivisions of time. The experiment was made, and a message was transmitted from Belgrade to Liverpool *instantaneously*. A spark given at Dundee could fire the cannon of the Invalides at Paris. Here, too, at a single leap, we have reached the *ne plus ultra* of earthly possibility. In ten years—nay, in five—we have cleared the vast space between the speed of a horse and the speed of lightning.—*North British Review*.

“The People's Museum.”

This is the new cognomen of the *Lockport (Pa.) Messenger*, which has received a new impetus, under new auspices. It is now a sheet of fine appearance, good typography and fair promise of usefulness to the community in which it is located. It is published weekly, at Edenboro, Erie Co. Pa., by H. N. F. LEWIS and J. M. BARNES. The conductors, as far as we are enabled to judge, will wear no political collar—no sectarian gyves. Independence and free expression of thought, will probably characterise their intercourse with the public mind.

Their terms are \$1.50 per annum, in advance. We heartily wish them all the success they merit—nothing beyond.

AGE OF PROGRESS.

STEPHEN ALBRO, EDITOR.

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THE AGE OF PROGRESS IS

Printed every Saturday, by Murray & Baker, No. 200 Main St., Buffalo,

Harmonial Conference.

On Sabbath last, we were again favored with opportunities—afternoon and evening—of listening to spiritual lectures, delivered through the organism of our much esteemed friend and brother, THOMAS GALES FORSTER. In the afternoon, we had a much needed lecture, from that elevated spirit, EDGAR C. DAYTON, on subjects principally concerning the condition of Spiritualism and Spiritualists, in this locality. We say it was much needed; because there had been a state of things growing up among us, not only seen, but foreseen and foretold by the lecturing Spirit, which was inimical to the advancement of the cause, and to the development and progress of individual minds. The corrective, though somewhat cauterizing to the feelings of delinquents—which we know by the effect upon our own interior organization—was just what the disease required; and we hope and believe it will produce the better state of things aimed at by the ministering angel.

In the evening, the Spirit of STEPHEN R. SMITH took possession of the medium, and spoke through him for about an hour and a half. The text was somewhat different from that which we had announced. It was: "The fool hath said, in his heart, there is no God." This lecture, as we understand, was the production of both of those great minds. And, truly, it seemed to us that there was enough of science, philosophy and eloquence in it for a whole host of angels. Never have we seen the attention of an assembly more riveted and rapt, than were all present on that occasion. Nor do we often see so many countenances, in one assembly, so brightly beaming with intellectual light. Free and independent thought, and mind that could not be enslaved, seemed to sit upon every brow, and glow in every upturned face.

We heartily wish we could now announce, that we are to have this brother with us, as a permanent resident of our city. This, however, we can not yet do; but we hope we may be enabled to do so in our next issue. He will be with us next Sabbath, if no longer.

The Great Camel Enterprise.

The following facts and observations in relation to camels came out in the course of a discussion in the Farmers' Club in New York, a few weeks since:

Mr. Disturnell referred to the value of camels in the south western portions of this country as beasts of burden for travelers, and especially to the army. The climate and soil is equally adapted to their use, with the southern regions of Europe, Western Asia, and Northern Africa. In March, 1855, the Government appropriated \$30,000 to be expended under the direction of the War Department, in introducing camels and dromedaries for the use of the army in the West and South-West. A Camel Company was chartered by the Legislature of New York in 1854, and three Commissioners were appointed, who were now pursuing their investigation. He then introduced a map, and showed that many parts of this country correspond exactly with a portion of Europe, Africa and Asia. Thus, Egypt has its corresponding part in Louisiana and Texas; Turkey corresponded with Florida; the Crimea with Lake Champlain; Constantinople with New York City; Cairo with St. Augustine, Fla., &c. Chicago is a great central point between Hudson's Bay on the north, the Atlantic Ocean on the east, the Gulf of Mexico on the south, and the Rocky Mountains on the west. The camel, horse and wild ass are indigenous in Arabia. The climate, soil and food have much to do with hardihood—the horse in Arabia being much more hardy than elsewhere. The Arabian camel has but one hump, the dromedary one, while the Bactrian camel

has two humps. The Arabian camel, without green or moist food, can not endure deprivation of water more than four days. The natural abode of the camel is in dry, sandy regions. Mr. Bartlett, of the Mexican Survey, is quite confident the camel is peculiarly adapted and quite essential to travel in New Mexico, Western Texas, &c.

Mr. Edward Magauran was next introduced, and went into a full and lengthy discussion of the peculiarities, etc., of the camel. Himself and Mr. G. King, two of the Commissioners of the American Camel Company, have been for some time making extensive investigation on this subject, which they are still continuing. Mr. M. states that the camel feeds on the cactus, and drinks brackish water, two qualities eminently fitting this animal for crossing the plains of the Rocky Mountains. The camel's habits are not limited by climate, but by the character of the surface. By shoeing it will do well in any locality. Some of the most healthy and best camels are found in the cold regions of Asiatic Russia.

They are adapted to draft—a pair will draw three thousand, six hundred pounds with ease. The dromedary will "amble" eighty miles, or gallop two hundred miles in twenty-four hours. Camels' milk and flesh are superior articles of food. Their tallow is nearly equal to spermaceti or wax in hardness. They are raised at a low cost, need no shelter or shoeing, and their equipment is very cheap. They are long-lived; are little subject to disease; have great powers of endurance; are sure-footed; are not easily scared; will not get up night stampedes; and if stolen by inexperienced Indians cannot be driven rapidly away. They make capital sentry posts, as their riders are raised up so high as to have a wide range of vision. The high table-lands of New Mexico and Texas are just like their native countries.

It has already been proved that when imported here they live out their natural term of life. The horse, dog and sheep are not indigenous here, but have become so acclimated that they even surpass those remaining in their natural abodes. The camel promises even more than these animals. The Bactrian camels are fully domesticated, and thrive well in colder climates in Russia than that prevailing in the Northwestern Territory of the United States.

A Spiritual Test.

We have received the following account, with liberty to publish:

Doctor DANIEL HARRINGTON, of Brooklyn, N. Y., a brother-in-law of mine, who has recently passed into the second state of existence, and who was a believer in the Spiritual religion, was in a decline for nearly a year prior to his decease. His departure was anticipated by himself and friends; so that it could occasion no excitement, should the transition take place at any hour. He had been in the continual habit of visiting my rooms, for the last two years; and had conceived a very warm affection for the Spirit of GEORGE FOX, who frequently gave him communications. On the afternoon of his decease, which is now about four weeks ago, he told his wife not to wait for communications from him, after his decease, till his body was interred, but to go, or send, to me; for he would announce his death to me, at my rooms in New York, as soon as he left the form.

Before I knew any thing of his decease, and when he had not been out of the form more than four hours, I received, from his Spirit the following communication:

"Yea—I now realize the truth, as Spirits are revealing it, through mediums. I have met my friend, and thy guardian, GEORGE FOX; and, with his assistance, keep my promise to my wife.

DANIEL."

This was all I could get. He would answer no questions. It being then eleven o'clock at night, it was too late to ascertain the truth of the communication; and I deferred it till the next morning; when I went to Brooklyn, where I learned that he passed to the second state, the previous evening, rejoicing in the confident assurance of a glorious immortality.

At his request, I attended the funeral. We held a circle in the room where his body lay, just before the friends assembled; when the following communication was tipped out, at the call of the Alphabet:

"I am here, and will remain during the ceremony. I was but a few moments in the intermediate state. I can not control long, now, but will try, soon, to give a description of my condition, which I fear I shall not find language to adequately describe. I have found DAVIS's philosophy of death to be correct.

D. H."

You are welcome to do what you please with the above.

J. B. CONKLIN.

No. 2 of the Series, from Shenandoah.

Elemental World, around Venns—continued.
THROUGH MISS CORA, [ENTRANCED.]

STEPHEN ALBRO, Esq., Planet Earth:

Venerable Friend:—As a continuation of my spiritual researches seems acceptable to your mind, I hereby give my second discoveries in the fairy realms of space.

Continuous changes from the limited creative powers of earth, and eternal changes from the creation of the Universe.

"From year to year, from age to age,

"Through centuries doth range,

"The history whose every page

"Is fraught with living change."

As the stars in the great solar harp, are vibrated by the fingers of change, each succeeding strain rising into more grand and perfect harmony, so the harp of the universe is attuned in harmony with its Maker, by the Apollo of change, whose burning eye is still undimmed—whose cheek and brow yet tell of untold ages.

Venus is a child of the Sun. The embryo world forming this and other planets of the solar system, are all to the Sun satellites, even as the moon is to the earth, and were all eliminated forth from the bosom of the Sun, as miniature planets, whose destiny is equal to the sun itself. Before the Earth had yet received organic life, Venus was inhabited by perfect human souls, who came and went from star to star, like the successive dawning and setting of the day, or the birth and decay of flowers.

If we consider the great philosophical fact, that mind is, and ever was, immortal; that mind is the origin of matter, instead of matter the origin of mind, then we must also admit that mind must have existed long before the organic life of earth could admit a human soul into its hallowed sanctuary, and long before even the stars had their birth. If mind be, indeed, the origin, or Creator, of organic matter, it must then also become the Originator of all organic life, in the vast elemental world. There can be no life without a cause, or principle of life. There can be no principle without a law, and no law without a mind. As mind is the controlling element of all life, we must necessarily inquire what mind is, and search amid the organized elements of progressive and immortal Creation, for an answer to our inquiry.

Worlds, based upon the immutable laws of revolution, must have had some origin. Stars, shining from out their high-throned sky, must have their Originator. Suns, systems, and systems of suns, whose limit is the end of the eternal space, and whose boundary is the Mind of Deity, must have had a cause. The great architectural plan of the universe, whose base, or foundation, is space, whose dome is star-spangled sky, whose spire towers even up to the throne of the Infinite, must have had its Architect. All the universes, systems, suns and stars, which compose the grand paraphernalia of universal harmony, must have had a great and mighty source. Whose, then, is the power to retrospect the past—the dark, dim past, and gather therefrom all the evidences of Omnipotent Power and Supreme control? Whose is the power to pluck the stars from their place in the sky, and ask them how they came there? Whose the power to cry out to the whole creation, and ask, who is your Author? Whose the power to read the volume of the majestic universe, and see, on each page, the name of the Great First Cause? And whose the power to delve down, down, into the soul's deep chambers, and there find the origin of thought? Whose? Echo responds, and re-echoes the cry—but no answer comes.

But hark! a sound like the last fitful struggle of some dying giant, is heard from the surface of the earth, and Science, in proud, yet artificial array, stands up and claims to answer. Listen, then, to Science—"The cause of all things is God. He made the elements through which, from the chaotic mass of universal matter, worlds were made; and stars perform their revolutions round the sun; and from the mass of inorganic matter, the stratifications of granite life were formed; and from the

granite, the vegetable received its birth; and from the vegetable, the animal; from the animal, mind."

Well, well, Master Science, so this is your creed, and this is all you know! But who is God? He must be Mind; and if He is Mind, why should He require the long unfolding process of material unfolding, to re-produce Himself? "Cannot tell!" Well, never mind, you may go; but beware how you pretend too much, when you can really tell but little.

Here is the colloquy we should have with science, were we to make those preceding inquiries. And yet men submit to the theories and creeds of material investigators, whose only knowledge is of effects, and not of causes!

In the broad field which I have laid out to explore, there are many briars and thorns, which will tear my spirit. There are the thorns of criticism and superstition, which will meet me from the bosom of young Eden, Earth; and the buds of spiritual science and investigation have, beneath their blushing leaves, the thorns of prejudice to encounter. Yet the kind pruning knife of Truth, will gently pluck the thorns away, and leave, for our exploration, the lovely flowers and fragrant buds of beauty and love; leaving science and thought, mind and God, for your reflection. I leave. More anon. Truly,

SHENANDOAH.

For the Age of Progress.

MR. EDITOR:—At a private circle, held at my house, a few evenings since, Mr. J. B. CONKLIN, who is now holding public circles in this city, was entranced, and the following address was delivered in a very impressive manner. I reduced the words to writing, as they fell from the medium's lips, and send them to you for publication. P.

January 26, 1856.

FRIENDS:—It hath been written and recorded that John was in the spirit on the Lord's day, and then did behold visions pertaining to the future, and did bear record thereof. A people called christians, credited the sayings. Generation upon generation of men taught and accepted the mysterious revelations spoken of by the medium John.

In this your day, divers Johns are in the spirit, and they speak of things not mysterious, they speak not in parables, they speak in a language which can be comprehended, and the people still called christians heed them not. Things pertaining to the future are now being revealed. The key which unlocked the seven seals hath been made manifest, and how few look therein. Since the first vibration was echoed to mortal ear, those who have the interest of all mankind in view, have endeavored to simplify the manifestations from the seventh to the first sphere. We have labored, and tho' we have had to contend with repulsive influences—been rejected by those who should, with extended arms, have given us a welcome. Though we have been denounced as evil, and the instruments through whom we manifested persecuted, yet have we persevered.

We have not left our harmonious spheres and mingled with the various discordant minds of earth, to excite or develop mind's credulity. We have not come from our beautiful, peaceful homes, to sow the seeds of discord amidst the human family. We have not deprived ourselves of enjoyments unspeakable, to gratify our own desires. But we have come to demonstrate to mortals their continued existence after physical death. We have come to relieve the mind of that horrible idea—annihilation. We have come to denounce the doctrine of a material lake, burning with fire and brimstone. We have come to demonstrate the individual consciousness of all the human family, after leaving the body.

We did not meet the prince in his gaudy palace. We did not knock at the door of the worldly minded aristocrat; but we came to the lowly of earth; and why? To fulfil the communication given in years past, that out of the mouths of babes and sucklings should come wisdom.

We have come and labored to harmonize mankind. We have come to tell our brethren in the flesh, that our Heavenly Father delighteth not in the magnificent edifices, erected with their spires ascending upwards, in very mockery. We have come to tell our erring brethren, that our Heavenly Father is the common father—that He needs no forms or ceremonies to excite His approbation—that He would have you do unto others as ye would have others do unto you. We have come to dispel the sanctimonious

countenance and lip prayer, and teach men to pray by actions, and to worship God in spirit and in truth.

Christ came to his own and they received him not; and why? Because they had departed from the truth.

[Then, turning to one of the ladies present, he thus addressed her:]

Daughter, thy kindred who have passed from thy mortal sight, are often with thee in spirit, and though they manifest not to thee in the external, yet are they with thee, and with much interest watching thy progress. The communionist can appreciate the presence of a dear one, without the external evidence, and near upon that plane art thou advancing. Thy little ones that sprang up on earth, and left thee to mature in heaven, associate with their earthly sisters and mother, and enjoy their society unseen by mortal eye.

Think of this—reflect upon it—realize it, and fatten thy soul upon it.—When the adversaries of truth assail and smite thee, be thou like Elizabeth of old. Good night.

GEORGE FOX.

A Test and Lecture---through Conklin.

Inasmuch as our own mind is never afflicted with a doubt, or the shadow of a doubt, in relation to the verity of spiritual communications with mortals, we are not in the habit of seeking for tests. We hold ourself ever ready, however, to receive them, and thankfully, when they are proffered.

On Monday evening last, being in Mr. CONKLIN'S room when the company were about to retire, he expressed a wish that we would remain a few moments after their departure. We did so, and sat down by the table with him and one other gentleman. At his suggestion, we wrote on four scraps of paper, the relationship of four departed friends. They were Father, Mother, Brother, Sister. Having done this, and so moved and mingled them that we knew not which was which, we pointed to them, one at a time; and one of them was selected, by the tip of the table. Again we wrote on four more scraps, the names of those relatives. In the same way, one of those was chosen. That was put with the first one. What was on them, neither we nor the medium could possibly know. He then asked the spirit if it could write, with his hand, the same that was on those papers. It responded in the affirmative; and immediately his hand was moved, and it wrote: "Brother"—"James." We then turned the papers over and found the same on them.

Being thereby convinced that this brother was present, we asked him if he could write with the medium's hand, and give us a communication. Instantly, the medium was thrown into the trance state, and the spirit of GEORGE FOX thus addressed us:

"Friend: Thy brother hath not, as yet, sufficient affinity with the medium to use his organs. Couldst thine eyes behold thy interior advancement, thou wouldst rejoice with a joy unknown to mortals. I have often-times met thee in thy passive moments, and impressed upon thy mind ideas, which it hath gratified me to see thee clothe in language in accordance to my desire. It is to speak to thee as an individual, that I have tarried at this time. Thou art surrounded with much that hath a tendency to annoy and, peradventure, if possible, retard thy spiritual unfoldment. Yet, in all thy manifold perplexities, thou hast been sustained; and, in all that may yet check, or endeavor to obstruct thy progress, thou wilt receive strength and be supported. Then be fearless as the STEPHEN in ancient days. Yea, ever ready to suffer martyrdom for truth's sake.

"Give thyself no concern as to the wherewithal to keep the Messenger of Truth on its course; for knowest thou not that heaven hath erected a battery around thee, through which the balls of the adversary cannot penetrate? Ever be found as one of the pioneers. Enjoy thy labors in clearing off the rubbish; for each trial adds a stone towards the completion of thy house eternal. Thy ideas are good; and it is our desire that they should be promulgated. In all thy intercourse with men or spirits, be governed by thy reason."

To this most welcome address, we were directed to append the signature of

GEORGE FOX.

After the conclusion of this address, and after the medium had returned to consciousness, he was again entranced, and another spirit, whom we readily recognized, took possession of him, and spoke of his own case, when on earth, and of the spiritual philosophy, with characteristic ability. He declined, however, to allow us to take it down for publication, as we were required to do by friend Fox; for he perceived that he should not be able to hold control of the medium long enough to finish what he seemed desirous to say. In the course of his remarks he told us that the name of a communicating spirit should not be deemed by us of any moment, compared to the matter communicated. But, he said, when he was communicating to one, who, like himself when in the form, had a free and independent mind, never fearing to speak the truth under any circumstances, he would not hesitate to avow, that his name, when in the form, was THOMAS PAINE.

medium came out of the trance state whilst he was giving utterance to ideas deeply philosophical, and in the middle of a sentence.

The Dying Mother.

BY CHARLES MACKAY.

The angels call me—lo, I come!
Children, I die! I'm going home!
All pangs, save one, have pass'd away,
All griefs and sufferings are of clay,
Except this lingering, fond distress,
That yields not to forgetfulness—
The last affection of my heart,
The pain, the grief, that we must part.

No more! a hope to sorrow given
Says earthly love may bloom in heaven,
May soar, if pure, to God's right hand:
I go, I seek the happy land.
Ah! no, not yet; the sunshine fair
Revives me for a while: the air
Blows calm and cool. Oh, living breath!
It gives me strength to look on death.

It gives me courage to implore,
By all the love you ever bore,—
A foolish, fond, but last request,—
That you will choose my place of rest,
In the green fields, beneath a tree,
Where west winds linger lovingly,
Where dews may drop and buds may bloom,
And moonlight sleep upon my tomb.

I would not that my bones should lie
(Forgive the earthly vanity)
In rotting churchyards of the town,
Disonor'd, public, trodden down,
To be disturb'd untomb'd, exposed,
The secrets of my grave disclosed,
Ere kind decay had blurr'd the line
Of form and feature that were mine.

Although no pangs can touch our dust,
And death is stingless on the just,
Yet grant my prayer, and lay my clod
Far from the town, beneath the sod.
Who strews a flower, or drops a tear,
Or sighs, when passing crowds may hear—
Or watches fondly over graves
Where busy Traffic works her slaves?

Husband, I die—my peace is won;
I linger, but my race is run.
Oh! choose a grave where I may sleep,
Untrodden, in a silence deep;
Where thou, perchance, at evening's hour,
May'st o'er my headstone drop a flower;
And where each sunny Sabbath day,
The children may come forth to pray.

Farewell, the world! Come—kiss my lips!
My soul grows dark—'tis life's eclipse.
Husband, farewell—I'm going hence—
I loved thee—love thee—parting send
Abide, and let my tongue bestow
A mother's blessing ere I go.
The angels call me—lo! I come—
Children! I die—I'm going home!

S. B. Brittan's answer to Mahan.

CHAPTER VII.

THE AUTHOR TRIED BY HIS OWN PRINCIPLES.

For five years the Odic Force has been employed as a pack-horse to bear the most oppressive burdens, consisting of all strange, unknown and unaccountable things. During this period it has been subject to many masters, not one of whom has graduated his ideas and demands by the inherent capabilities of this agent. Most of the time the mysterious force (?) has been engaged by certain learned doctors and divines, who have depended on it to remove the Spiritual Manifestations out of their way, at the hazard of subverting, at the same time, the foundations of all revealed religion. President Mahan coerced this agent into his service, ostensibly for this purpose. On all occasions he has urged it to the performance of utter impossibilities, and has made it work among men more miracles of intelligence and power in five years than all the angels in Heaven have performed in fifteen centuries! In Austria Odyle was allowed to take its own course, and to move with great circumspection at the rate of nearly four miles an hour. In fact, it could only travel at that rate when it had no load, and there were no obstacles in the way. But in this country it has been made to move, comparatively speaking, enormous masses of dense matter, and even to go all the way from Massachusetts to Georgia and deliver a message in less than one hour. Indeed, ever since the gentle creature "came over" it has been constantly overloaded or driven beyond its utmost speed. This was especially the case at Jefferson and Cleveland, O., where Odyle was first bridled and spurred by Dr. Richmond, and at last loosely harnessed by our author to his crude and improbable speculations.

The views and efforts of the opposition have hitherto combined the greatest conceivable contrarities. Each succeeding theory and hypothesis—generated where all doubts and infidelities are conceived and born—has been accepted for the time, and many skeptics have evinced a capacity to believe almost anything but the simple truth. In controverting their shallow pretences, and in characterizing the intrinsic nature and prevailing modes of the opposition, we of course earnestly desire to use dignified illustrations, such as best accord with the nature of our sublime Philosophy; but they are not, in all cases, well adapted to the time and the subject. In order to find appropriate illustrations, we are sometimes forced to descend from the sanctuary of Religion, the halls of Science, and the temples of Art, to scenes and objects of inferior interest and dignity. The opposition to Spiritualism never has been suggestive of great things. Whoever has observed the movements of our modern theologians and pseudo-philosophers, in their treatment of the subject, has perhaps been reminded of a cotillion party. Some skillful hand plays many tunes on the same instrument, while the others "balance," "cross over," and "hands all round," with a view to the fellowship of both science and theology. This may be a very pleasant amusement, and useful withal, provided one is familiar with the figures; but our author seems to have made an awkward blunder in his first performance—he tripped Moses and Aaron, stepped on the Apostles' toes, and excited unusual consternation among the brethren.

Let us see how the application of our author's principles will operate on the miracles of Moses. In the Jewish Scriptures we have an extraordinary account of the wonders alleged to have preceded the exodus of the Israelites. According to the record, the Egyptians were visited with many grievous plagues, owing to the oppressive conduct of their king, and his obstinate refusal to release the captive Hebrews. It is said that the miracles in Egypt were performed through the instrumentality or mediumship of Moses and Aaron. The reader is presumed to be familiar with the biblical history, and I need not therefore occupy space with extracts, but will briefly allude to such portions of the record as are material to the present elucidation. It was during an audience with Pharaoh that Aaron cast down his rod before the king, and it was transformed into a serpent. Thus the great trial of the occult powers of the Hebrews and the Egyptians commenced. The magicians were sent for, and they did the same thing "with their enchantments," every man's rod becoming a serpent. It is true that Aaron obtained an immediate advantage by causing his serpent to swallow all others. The magicians, however, successfully imitated Moses in turning the waters of Egypt into blood, destroying the fishes, and in producing innumerable frogs. But in the effort to bring forth lice, the magicians failed; after which they seem to have

retired from the contest, leaving to Moses the undisputed possession of the field.

The preceding statement is sufficiently explicit for our purpose, and we may now apply the "test principles." Prof. Mahan insists that no mysterious phenomena "are to be referred to any supernatural or *ab extra* Spirit cause," which resemble other phenomena that are known to proceed from natural or mundane causes. It appears from the original record that the Egyptians produced serpents and frogs; they also turned water into blood, and destroyed the fishes—all by the intervention of certain magic arts. So many of Moses' miracles must, therefore, be ascribed to magic. Thus far, our author's "test principles" make a mere magician of the great Hebrew. But what of the other wonders which were not paralleled by the Egyptians? Of these it may be truthfully asserted that the magicians left most of them untried. What might or might not have resulted from a series of experiments under favorable circumstances, we are hardly qualified to judge. The fact that they brought forth frogs seems, at least, to afford presumptive evidence that they might also have produced flies and locusts, unless it can be shown that it requires more power to create the latter than the former, which certainly does not appear from the nature of the case.

But we need not call Philosophy to our aid, since the President has already disposed of the balance of Moses' miracles. He assures us most emphatically, that if any facts really occur that are "unaccountable on any mundane hypothesis," such facts "are not to be attributed to any *ab extra* cause whatever." How, then, are they to be disposed of? Here is Prof. Mahan's answer, as published in his book, (page 39.)

"Such facts manifestly lie in the track of scientific discovery, and we must suppose them to be the result of mundane causes which are yet to be discovered, though at present unknown to us."

This covers all the miracles that were remaining on hand, and leaves nothing further to be done at present. By the decision of the President, as many miracles as were successfully imitated by the magicians, are appropriately referred to magic; all others are ordered to lie on the table until we discover the mundane causes. In the meantime, it is made to appear that if the Jewish lawgiver knew what he was about, he was pre-eminently skilled in natural magic; but he must be regarded as an impostor, so far as he assumed to act under Divine authority. If Moses survives this application of the "test principles" it will naturally be inferred that he is immortal.

In the further application of the "test principles" to the spiritual phenomena of the Bible, we shall avoid entering into unnecessary details which might occupy the reader's time, and our space, to little or no purpose. It will be sufficient if we select several classes of the more important facts, and briefly show that the acknowledgment of their spiritual origin is incompatible with our author's position. If their claims are utterly demolished, or essentially impaired by the principles, the President is responsible for the damages. If our "blind guides" are determined to stumble over the facts that "lie in the track of scientific discovery," they must abide the consequences. Experimenting with the motive powers is ever attended with danger, especially to new beginners, and original enterprises are liable to fail for want of adequate encouragement. This is all the more likely to occur if the business be "extra hazardous." Manufacturing and vending theological torpedoes to blow up modern Orthodoxy, and to explode the ancient miracles, is certainly a novel enterprise for a Christian minister, which seems to be fraught with extensive mischief.

The Scripture writers record many remarkable examples of the operation of mysterious agents in moving ponderable bodies. Elisha caused the iron to swim; a Spirit or Angel rolled the stone away from the door of the Sepulcher of Jesus; an angel from the Invisible World shook the dungeon walls at Philippi, opened the doors, and released the prisoners; and the author of the Acts of the Apostles distinctly implies that Philip of Cesarea was spirited away from Gaza, and carried bodily to Azotus. Did Od Force take on angelic forms and do all those things? Are we to believe that it diminished the specific gravity of iron, and caused it to float over Jordan? Did that gentle agent, that had not the power to disturb the wings of an Austrian fly, move heavy bolts and bars, and even produce an earthquake in Macedonia? And, finally, did Odyle transform itself into an aerial chariot for the Cesarean deacon, and then draw itself and a passenger a distance of thirty miles? All this and more is virtually assumed by the President. Bodies, probably much heavier than the stone at the sepulcher (that was rolled by one man) are now moved. In

this city seven or eight hundred pounds have been moved by the invisible powers, in presence of a number of our most intelligent citizens. Our author insists that these things are now done by the transcendent powers of Od. It will be readily conceded, that if Odyle has any real existence, it is a mundane agent. What, then, shall be said of the "analogous facts" just cited from the Jewish and Christian Scriptures? Here is what the author under review says, in his fifth test proposition:

If similar and analogous facts do arise from purely mundane causes, it is a violation of all the laws and principles of science and common sense, to attribute these phenomena to any *ab extra* cause whatever.

But Odyle, acting under Prof. Mahan's instructions, may shed some light on the luminous phenomena of the Bible. Moses saw a bush burn, but it was not consumed; a pillar of fire appeared to all Israel, as they journeyed through the wilderness by night; Peter's prison was mysteriously illuminated; Paul saw "a light above the brightness of the sun, shining round about him;" and while Peter was preaching to an immense congregation, "there appeared unto them cloven tongues like as of fire, and it sat upon each of them." Similar phenomena now frequently occur. Mysterious lights shoot like brilliant meteors through many private apartments; rooms are gradually illuminated at midnight; while flame-like emanations play over the heads of mediums and others. According to President Mahan these phenomena primarily and proximately depend on Odyle. He insists that a mundane cause has been discovered. Odyle being a natural agent, has probably existed ever since Nature was instituted. It was, therefore, on hand in season to have been presented at the meeting on the day of Pentecost, and might have appeared to Moses.—One point, at least, seems to be definitely settled. The "test principles," will not allow us to refer those ancient wonders to any other cause.—Please notice what the author affirms in his fourth fundamental proposition.

Even those facts for the occurrence of which no mundane causes at present known, can be assigned, are not to be attributed to any *ab extra* causes whatever, or to the agency of disembodied Spirits, when such facts are similar and analogous in their essential characteristics, to other facts for which science discovered actual mundane causes.

Thus the erudite Professor puts his extinguisher on the spirit lights of the former dispensations, while with a serious seeming—more ludicrous far than any ordinary burlesque—he labors with great apparent sincerity and earnestness to vindicate the claims of Revelation!

We learn from the New Testament that many persons in the first century were subject to the influence of ignorant, disorderly and "dumb spirits," and that it was a part of the business of the early Christian teachers to cast out the "unclean spirits." It is well known that some persons are influenced in like manner at the present time. Now, if Odyle occasions such mischief in these days, may it not also have been similarly employed in former ages? If a mere natural agent can personate a demon, or "play the evil one" for the Americans, it is quite probable that the same agent appeared in that character before the Jews. The author of "Modern Mysteries Explained and Exposed" vindicates the propriety of this conclusion. He insists that Science has discovered "mundane causes" for the modern phenomena; also that "it contradicts the principles of science and common sense to refer any analogous facts to any supernatural or *ab extra* Spirit-cause whatever."

While Peter was preaching a mysterious gift was imparted to those who listened, and the strangers assembled from among many different nations "began to speak with other tongues as the Spirit gave them utterance." Christians profess to believe that the startling and wonderful phenomena on that occasion resulted from the outpouring of the Holy Spirit on the multitude. But the modern media for Spiritual Intercourse frequently speak and write in languages to them unknown, the examples of this class being numerous and the facts undeniable. Our author admits that such facts occur, and the following brief extract from his book (pages 291—2) will show how they are disposed of:

Some mediums speak and write in languages with which they are totally unacquainted. Now we affirm in general that no argument can be legitimately deduced from such facts—their reality being admitted—in favor of Spiritualism, for the obvious reason that precisely similar facts occur from known mundane causes. Here, as we have already observed, lies the great error of Spiritualists in all their facts and reasonings. They have entirely overlooked the fundamental and undeniable principle, that they must adduce facts which never result from the action of exclusively mundane causes, before they can infer, as even probable, the conclusion of an *ab extra* Spirit-agency in the production of any phenomena. . . .

This arrogant assumption that Spirits after leaving the body, must think and act as they never thought and acted before, we have already

refuted in the Fourth Chapter of our Review. In this connection it is only necessary to call the reader's attention to the peculiar position of the Rev. Professor. He strenuously insists that such facts as we have just noticed, do now proceed from "known mundane causes," and that we can not, therefore, "infer, as even probable, the conclusion of an *ab extra* Spirit-agency in the production of any phenomena" of a similar character. Thus the Spirit that descended and moved the "devout men, out of every nation under heaven," on the day of Pentecost is cast out by a modern Christian divine!

It is unnecessary to pursue the subject further. The foregoing remarks, by way of application, will suffice to show that President Mahan, Odyle, and the "test principles," are equally fatal to the just claims of all the spiritual facts in the Bible. Science is also maltreated. The author refers the greatest contrarieties in Physical and mental phenomena, to the same natural cause, and then intimates somewhat distinctly, that his heterogeneous conglomeration is rather a scientific affair.

The present writer has been accustomed to speak plaintively of popular theological errors, to scrutinize the pretensions of religious teachers, and to subject all dogmas, creeds, rituals, and philosophies to a fair and fearless ordeal. But the great essential facts and principles of Inspiration, and the revelation of occult, Spiritual and Divine Powers, in the production of various extraordinary phenomena—usually characterized as miraculous—he has ever defended from a deep religious conviction. That such revelations were made to the Jews and early Christians, I have never doubted. Indeed, I deem it to be irrational and absurd to refer such facts, as have been cited from the ancient Scriptures, to mere human and mundane agents. In my judgment they are disclosures from the Invisible World. If I do not take the letter of the record as an infallible authority, or credit the superficial and contradictory exegeses of modern divines, I nevertheless most cordially admit the trans-mundane origin of many of the Jewish and Christian mysteries.

President Mahan has aimed a daring blow at the very foundations of the Church, and has done more to discredit and dishonor the claims of revealed Religion than any Infidel author of modern times. You can readily excuse the person who accidentally knocks you over, but what shall we think of the individual who, while he is your honored guest, deliberately removes the underpinning of your house, and permits it to tumble down over your own head? This is what our author has done, or is trying to do, for his brethren in the Church! They begin to see it, and will feel obliged to the reviewer for repelling this disguised but dangerous assault on the faith of the Christian world.

LOVE.

Love makes its own Eden. It is the angel-child of the skies, borne down from upper spheres, by the spiral waves of eternity. There can the wounded heart lave its bleeding form in the amber-hued and rose-tinted waters of Love, whose silver spray leaps to meet the out-gushing soul. The love of the soul is a lyric of Heaven's morn, written on the golden leaves of affection, by the Great Poet—God.

MR. ATCHISON'S APPEAL TO THE SOUTH.

The Hon. David Atchison has addressed an appeal to the Georgians, to aid him in making Kansas a Slave State. He calls for "young men well armed, with money enough to support them for twelve months, and determined to see this thing out." He adds, in a postscript:—"I was a peacemaker in the difficulty recently settled by Gov. Shannon. I counselled the "Ruffians" to forbearance; but I will never again counsel peace." Such is a specimen of the language addressed to the South by the prime mover in this whole attempt to force Slavery on Kansas. He does not even propose that the young men who go out from the South, should become permanent residents in Kansas; he only asks for their services, "well armed," for about twelve months! This appeal is published in the Atlanta (Ga.) *Examiner*, and in the Charleston (S. C.) *Mercury*, with editorial commendations, as an appeal to which Southern men should at once respond. If they do, then civil war is inevitable.

—As thou dost lovingly give unto thy child tasks to develop his powers, so unto thee doth God give trials to develop thee.

For the Age of Progress.

The Koons Family in Painesville.

The Koons Family spent a week in this town; and on the six evenings, met with companies of from thirty to forty of our citizens each evening.—There have been manifested the developments that have generally taken place in their presence elsewhere. And whereas, a newspaper in the neighboring city of Cleveland, recently visited by the family, has thought fit to cast some suspicions on their integrity, we feel that it is due to Mr. Koons and family, and no less to truth and justice, to testify to what we have seen.

The manifestations of the six evenings, have been, in the main, the same on each evening. The company have been seated in circles about the room. Upon the table, in the centre of the room, were placed a small brass horn, with a spiral flexion about midway its length; two straight tin horns about two feet in length; a tambourine; a harmonica, and two brass dinner bells. Mr. Koons, the elder, when all were seated, took a violin and, through the sitting, most of the time, quietly played upon the same, and the company would sing some familiar hymn. Lights were seen passing about in different parts of the room; some slowly, others with great velocity; some dim, others very brilliant. Judging from the sounds—for the sittings were in darkness—the tambourine was taken from the table and carried about the room, generally over head; and, at times, with almost the velocity of thought; all feeling the rush of wind; and generally the tambourine, while thus flying about the room, was played upon in a superior manner; and at times, with great power. Then the other instruments would be taken from the table and passed around with the tambourine, playing in harmony with the same. The instruments, as they passed about the room, apparently, for a moment, rested upon the heads and hands of many present. At intervals in the music, human voices, apparently talking through the long horns, sung and talked with us.

In a testimonial of this kind, it cannot be expected, that we should give a minute statement of the manifestations, as our special object is to say, that we held such relative situations, to Mr. Koons and all his company, during these sittings, that we know they did not leave their seats, which were some distance from the table. And indeed, the manifestations were frequently of such a nature, that they could not have been made by Mr. Koons and his family, if they had been all on the table

MIL0 HARRIS,

ELISHA ABBOTT,

DIANNA ABBOTT,

SAMUEL STOCKING,

MRS. S. B. MORRELL,

CATHERINE MCCREEDY,

MRS. SOPHIA HOWE,

MRS. E. H. PALMER,

MRS. N. A. HARRIS,

Mrs. PROCTOR,

S. B. MORRELL,

L. W. ASHLEY,

JOHN N. DUEK,

CLARISSA STOCKING,

CORDELIA S. SMALLEY,

MRS. J. CHACE,

P. C. WILCOX,

E. D. HOWE,

F. MCCREW,

J. PALMER.

PAINESVILLE, Jan. 28, 1856.

We certify that we were present, on Saturday evening, January 26th, in Painesville, at one of the meetings above referred to, and are satisfied that, so far as Mr. Koons and his son NAHUM are concerned, they did not move from their seats during the investigation, as our positions were such as to have detected them, if an effort had been made to get up. H. FLOYD.

T. C. FLOYD.

I certify that I was present on Saturday evening, January 26th, in Painesville, at one of the meetings above referred to. I was standing behind the chair of Mrs. J. and am confident that she did not leave her seat during the whole performance. And I also state, that I was present on four of the evenings above referred to; and I believe it was not possible for any one person to make the demonstrations there performed; and I further state that two of the family put up at my house, while at Painesville; and from the acquaintance I and my family formed with them, believe them to be strictly honest, and have no hand in making the demonstrations, aside from being good Spirit Mediums. MIL0 HARRIS.

PAINESVILLE, Jan. 28, 1856.

I certify, that I was present on Saturday evening, January 26th, in Painesville, at one of the meetings, above referred to. I was sitting near to Mr. Koons' daughter, and am confident that she did not leave her seat, or make any part of the demonstrations shown on that evening.

PAINESVILLE, Jan. 28, 1856.

ALVAH STUART.

In addition to the above, we are offered numerous certificates from Ohio City, and other places, where the above named family stopped; but we have not room for them; nor are they necessary; as they are all to the same effect as those we have given.

Spiritual Entertainment for next Sabbath.

We venture to promise our Spiritual friends, and as many others as may choose to visit our hall, on Sabbath next, the richest intellectual, philosophical and Spiritual entertainment, to which they have ever been invited.

The Spirits have brought to our city, another speaking medium, of extraordinary developments. It is PASCHAL B. RANDOLPH, who is widely known among the Spiritual fraternity, both in this country and Europe. Spirits who have left the earthly form, either in modern or ancient times, can speak their own native language through him, be that language what it may; and that with great eloquence and fluency.

We are authorised, by the Spirit of Professor DAYTON, to announce that there will be speaking through Mr. RANDOLPH, in the morning, and through Mr. FORSTER in the evening. They had not determined which should be spoken through in the afternoon. This will depend on circumstances, and will probably be made known at the close of the morning service.

By this arrangement, it will be perceived that the circle-meeting, in the morning, will be dispensed with, and ingress will be free to all.

Conklin, the Medium.

Immediately over our office is the room occupied by this wonderful test medium. We say wonderful, because, in this line, he exceeds all others yet developed. The manifestations through him are absolutely conclusive as to their spiritual character. Let a rational mind get even such a test as the one we received, (which will be found in this paper,) and all the SPENCERS and GRIMESSES in Christendom could not make him doubt.

IS NOT ORTHODOXY PRETTY HARD PUSHED?

We ask this question, in view of the fact—if it be a fact, as we are credibly informed it is—that an Episcopalian Clergyman, in a neighboring village, deemed it expedient, in order to hold his flock together, to send to this city for a notorious "Infidel" to the Christian faith, who is a swaggering lecturer against Spiritualism, to come to his aid, lest his occupation, like Othello's, should be gone, and his salary with it.—"How are the mighty fallen!"

SPIRITUAL MANIFESTATIONS.

J. B. CONKLIN, Medium, of New York City, is now in Buffalo, and has taken rooms over Stephenson's Jewelry Store, 3d floor, No. 200 Main street, where he will hold circles every day during his stay. Hours, from 10 to 12 A. M., from 3 to 5 P. M., and from 7 1-2 to 9 1-2 in the evening. Admittance fee, 50 cents. 16tf

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Nov. 9, 1855.

T. S. HAWKS.

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